kings and princes. One of the earliest Italian physicians whose record has survived was the Jew, Sabbetai Donnolo, born at Oria in 913, whose extant works justify us in considering him one of the most important figures in the scientific life of Latin Europe in his age. (Incidentally, he provides the earliest mediaeval description of a magnifying- and burning-glass.)

Such was the reputation of the mediaeval Jewish practitioners that, in the thirteenth century, the Count of Flanders sent to England to summon the scholar and physician, Master Elias of London, to cross the narrow seas to attend upon him. Later on, after the Jews had been expelled from England, Jewish physicians were sometimes summoned from abroad when the occasion demanded. Thus, in 1410, the ailing Henry IV sent to Italy for a Jewish expert, to attend upon him in his grave illness—Dr. Elias Sabot (i.e. ben Sabbetai) of Bologna. In the previous year, Richard Whittington, of nursery-tale fame, sent to France to fetch the Jew Master Samson de Mirabeau, to come to England to the sick-bed of his wife, the Lady Alice. In other parts of Europe, similar conditions prevailed. It was seldom that one or another of the Spanish courts did not have a Jewish physician in its employment. The Kings of France, no less than the Holy Roman Emperors and the Doges of Venice, often consulted Jewish medical advisers of the same stock; and at the curia of the Pope, in Rome, there was a long succession of Jewish

practitioners considered in their day among the most eminent in Europe. One of these, at the close of the fifteenth century, conducted the first recorded experiment in the transfusion of blood.

With the Counter Reformation, a determined effort was made to drive the Jewish physicians out of practice. The mediaeval regulations, which forbade them to